10

TWO CHARGES

Delivered to the

CLERGY

OF THE

DIOCESE OF *WORCESTER*,

In the Years 1763 and 1766;

Being deſigned as

PRESERVATIVES

Againſt the *Sophiſtical Arts* of the PAPISTS,

AND

The *Deluſions* of the METHODISTS.

694.9.7
1087

BY JOHN TOTTIE, D.D.
Arch-Deacon of *Worceſter*, and Chaplain in Ordinary to his MAJESTY.

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THOUGH these Diſcourſes may ſeem to relate to two Sorts of Men of very different Principles, yet perhaps there is a nearer Agreement betwixt them than on a tranſient View might be ſuſpected. That ſome *of the Tenets and Practiſes of* ſome *of the Methodiſt Teachers are very conformable to thoſe of the Papiſts, and have a direct Tendency to lead Men into Popery, is evidently ſhewn at the End of the Second Part of* The Enthuſiaſm of Methodiſts and Papiſts compared. *There are many of them indeed that cannot reaſonably be charged with any formal Deſigns of ſerving the Popiſh Cauſe. They would however do well to conſider, that it muſt in the Event be ſerved and promoted by Diſparagements, which are too frequent among them, of the Regular Clergy--- by ſeducing the People from the Care of their proper Paſtors --- and by taking away the Rational Grounds of our Religion and ſubſtituting thoſe that are fanciful and precarious. I do not ſuppoſe that* they mean *to make their Diſciples* Papiſts, *but I cannot help thinking that they go a great Way in preparing them for a* Popiſh Prieſt to make them ſo.

THOUGH the Difficulties may seem to
relate to two Sorts of Men only,
our Principles, yet perhaps there is a
nearer Agreement between them on a certain
other View might be apparent. The Love of
the Truth and Practice of some Ma-
nual Teachers are very unpleasant to the
ple. And have a deep Prejudice to
Men's Persons, as enemy them to the Kind
of the Sound Part of the Religionists of
Methodists and Papists combined. Many
many of these would call themselves
charged with some Kind Defigns, among the
People Called. They would deceive us
cophilly, that is used in the Lord's Jesus
and promoted by Difingenuity and Ob
Practice among them of the Popish Clergy—
by Pleading the People from the Care of their
proper Pafto— and by leading away the Re-
ternal Ground of our Religion and Worship
that they are Fanciful and Precarious. As not
Popish than they are truly their Difciples
Papists. For I cannot help thinking that they
go a great Way in preparing them for a Popish
Priest to make them so.

A

CHARGE

Delivered to the

CLERGY

OF THE

DIOCESE OF *WORCESTER*

In the Year 1763.

DIOCESE OF WORCESTER

OF THE

CLERICAL

CHARGE

A

Reverend Brethren,

IT is agreeable to the Nature and Deſign of theſe Meetings, to take into our Conſideration ſuch Matters as may tend to the Security of thoſe committed to our Charge in the true Principles of this Proteſtant Church, and in the regular and undiſturbed Performance of the Duties it enjoins. And from whatever Quarter we may apprehend any Dangers to ariſe, or whereever we ſee or ſuſpect any Arts of Seduction to be put in practice, that may miſlead our Flock, and give Interruption to ourſelves in the due Diſcharge of our Miniſtry, thither we ſhould eſpecially direct our Attention, and endeavour on theſe Occaſions to collect our Forces, and to put ourſelves in ſuch a Poſture of Defence, as may beſt fruſtrate the Attempts of any illegal Invaders. I would not be thought to magnify theſe Dangers, or to

ſuppoſe

ſuppoſe that the Clergy have in general leſs Weight with their Pariſhioners than they ought to have, from the Nature of their Office, and their Abilities and Care in the Execution of it. But ſtill there are attempts (be the Succeſs of them what it will) to alienate the People from their regular Paſtors. Theſe Attempts muſt be guarded againſt, whether they are continued by our old declared Enemies the Papiſts, who, tho' often confuted, are not yet filenced, and, tho' often defeated, are not yet ſubdued; or whether they proceed from ſome irregular Teachers amongſt ourſelves, who too much affect the Apoſtolical Character, in reſpect of the Purity, perhaps the immediate Inſpiration of their Doctrines, and the Extent of their Commiſſion.

If I begin with Animadverſions upon the former of theſe, (reſerving thoſe upon the latter for another Opportunity) think it not an unneceſſary or ſuperfluous Undertaking. For whether the Papiſts are more or leſs, ſecretly or openly, aſſiduous in their Endeavours to make Converts, it will be matter both of Prudence and Duty in us, not to invite and encourage them to take advantage of our Inattention and Security on the one hand,

or of our Inability to enter the Lists and cope with them on the other hand. So long as Romiſh Prieſts are maintained under the Protection of Families of Rank and Opulence, the Parochial Clergy muſt be vigilant, and not ſuffer the Tares to be ſown in their Fields while they are aſleep. And to ſuppoſe that we are unable to give a rational Account of our Faith, and to defend it by the force of Argument and Truth, in the Spirit of Meekneſs, againſt the moſt artful Sophiſtry of our Adverſaries, would be a Surmize no leſs injurious to our Cauſe than reproachful to Ourſelves.

I am fully convinced it is not in my Power, nor in any one's Power, to put the State of the Controverſy between the Church of *England* and the Church of *Rome* in a fairer or clearer Light, or to ſupport the Proteſtant Cauſe by greater Force of Reaſoning, both from Scripture and Antiquity, than has been done by the great Champions of it, with ſo much Honour to themſelves, and Advantage to true Chriſtianity: Amongſt whom are the great Names of *Jewel*, *Chillingworth*, *Barrow*, *Stillingfleet*, *Tillotſon*, *Wake*, *Sharpe*, and many others, whoſe Writings will ever

be the Bullwark and Glory of the Reformation. I will likewiſe ſuppoſe, that you are in general well acquainted with the principal Arguments brought forth by the Diſputants on each Side of the Queſtion; and that you want no Weapons, either offenſive or defenſive, to give you the Superiority in the Conteſt, where the only Point is, Whether Popery or Proteſtantiſm, in their true Form, contain the ſpecific and unalterable Doctrines of the Goſpel, without Addition or Diminution. But neceſſary as this Knowledge is, it is not all that is required. We have Antagoniſts to deal with, that are great Maſters in the Science of Evaſion and Chicanery. When it is expedient, they can change the Nature of the Diſpute, and ſhift it from one Baſis to another; — they can peremptorily deny Charges ſupported by Authorities which they themſelves are ſuppoſed to admit; — they can give up Points and Explanations of Doctrines, whilſt they ſecretly retain them in their full Extent; — and they can artfully draw from the ſuppoſed Tenets and Practices of our Church a Juſtification of their own. The Remarks I ſhall lay before you are deſigned to give you, in ſome Meaſure, an In-

ſight

ſight into, and conſequently to put you upon your Guard againſt, the Craft and Artifices of Popiſh Emiſſaries in the Management of the Controverſy betwixt us. Some of them may not be known to All of you; and yet, if they are not known, however you may intrench yourſelves within the Lines of Truth, the Wiles of Falſehood will probably gain Admittance into your Quarters.

There is nothing more confidently aſſerted by the Papiſts, than that the Clergy of the Church of *England* do either miſunderſtand or miſrepreſent the Doctrines of the Romiſh Faith. What gives ſome Sort of Countenance to this Aſſertion, is the variable and ſhifting Explanation of theſe Doctrines among themſelves: For you cannot well be ignorant, that Popery wears different Faces, in different Countries, and at different Times. Where the Power of it reigns triumphantly over the Ignorance of the People, there all its genuine Abſurdities appear without Diſguiſe. In Places where there is greater Liberty of Enquiry, and the Field of Knowledge lies more open, there ſome Degree of Refinement is requiſite in the Syſtem of this Religion. Such you may find in that palliative *Expoſition of the Doctrines of the Catho-*

lick Church, by Boſſuet, the famous Biſhop of *Meaux*; which makes his *New Popery* ſo very different from *Old Popery*, in the Explanation of the ſeveral Articles of *Religious Worſhip, Invocation of Saints, Adoration of the Croſs and Images, Relicks, Juſtification, Merit of good Works, Satisfaction for Sins, Indulgences, the Sacrifice of the Maſs, the Authority of the Pope*, &c. that he was thought by many learned Men of his own Communion to have perverted the eſſential Doctrines of his Church. On its firſt Appearance it gave Offence to the Doctors of the *Sorbonne*; and, notwithſtanding ſome Corrections were made in it, it never had their Approbation in Form, tho' it was requeſted. Nor could it obtain that of the Pope till after eight Years' powerful Solicitation, when his Holineſs was at laſt convinced, that it was a Scheme artfully contrived to ſupport the Catholick Cauſe, and reconcile the Proteſtants to it, in *France*. And the Pope's Brief in its Favour was undoubtedly granted upon the Jeſuitical Maxim, "To write and approve, not ſo much "according to One's own Opinions, as to the "Principles and Genius of the Country in "which the Books are publiſhed." And this is the Syſtem of Popery, under which the

Papiſts

Papiſts in *England* always take Shelter, when they are preſſed too hard by thoſe Arguments which attack the Doctrines of the Popiſh Creed in their proper and original Senſe. But Popery it is ſtill, under all its Diſtinctions and Refinements; and it is neceſſary you ſhould know it, and be able to detect it, in every Shape and Appearance, that it may not have thoſe Advantages in any particular Dreſs or Colouring, which it cannot have when it is ſeen undiſguiſed, in its true Form and genuine Features.

The Deſign of this eminent Prelate's Scheme was evidently to bring Popery as near as poſſible to Proteſtantiſm, that Proteſtants might be decoyed into Popery. But that all the artful and palliative Sophiſtry he makes uſe of cannot effect a real Reconciliation between Principles eſſentially oppoſite, has been fully and clearly ſhewn by the late learned Archbiſhop *Wake*, in his *Expoſition of the Doctrine of the Church of* England *in the ſeveral Articles propoſed by Monſieur de* Meaux, with the *Defences* of it; and with the ſame View, he wrote his [a] *Preſent State of the Con-*

[a] This Treatiſe was publiſhed, in Dr. *Wake*'s Abſence, by Dr. *Clagett*; by whom the Commendations given to the firſt-

Controverſy between the Church of England *and the Church of* Rome, with the *Continuation*. Theſe Treatiſes I would recommend to your diligent Peruſal, that you may be the better inſtructed how to guard your People againſt the Influence of thoſe Books, which are chiefly made uſe of for the Converſion of *Engliſh* Proteſtants, and which are all formed upon the Biſhop of *Meaux*'s Plan. Though theſe Books are not often ſeen, except where the Popiſh Prieſts ſuffer them to make their Appearance, yet ſome of them may be procured by you, and, I think, ought to be procured; that, by knowing the Strength of their Cauſe, you may be prepared for any occaſional Encounter with them, and may furniſh any of your Flock that may lie open to their Attempts with a ſufficient Guard for their Security [b].

But

firſt-mentioned Treatiſe were inſerted, as appears by a Manuſcript Note of the Author's in a Copy of it given to *Chriſt Church* Library.

[b] It may be proper to mention ſome of theſe Popiſh Books which I have met with in this Dioceſe and elſewhere. One ſmall Treatiſe, which I found in the Hands of a new Convert, is intitled, *The Grounds of the Catholick Doctrine, contained in the Profeſſion of Faith publiſhed by Pope* Pius *the* IVth, *by Way of Queſtion and Anſwer*. Edit. 6th, 1747. — Another of

But tho' the Papiſts have no juſt Grounds to charge us with miſrepreſenting *their* Religion, we have great Reaſon to accuſe them of

of theſe Books is *The Catholick Chriſtian inſtructed*: This is an applauded Performance, and has a Preface, wherein the Author attempts a Confutation of *Dr.* Middleton's *Letter from* Rome; to which a ſatisfactory Anſwer was given by the Doctor, in his laſt Edition of that ingenious Work. —— *A Papiſt miſrepreſented and repreſented*, by *Gother*, is a Book ſometimes put into the Hands of Proteſtants, to give them the moſt favourable Impreſſions of the Romiſh Doctrines, containing the ſame palliative Repreſentations of them as thoſe of *Boſſuet*. — *Reaſons why a Papiſt cannot turn Proteſtant* may very ſafely be put into the Hands of thoſe that are willing to continue Proteſtants, as it is now printed with very ſtrong *Counter-reaſons why a Proteſtant cannot turn Papiſt*, by Paragraph anſwering to Paragraph, written and publiſhed by the late vigilant Biſhop of this Dioceſe. — England's *Converſion compared with the Reformation* is another Book calculated to carry on the *good Work of Popery*. The Author of it is ſaid to be one *Manning*, and it was firſt publiſhed in the Year 1725, with an Introduction, containing large Extracts from that Part of Boſſuet's *Hiſtoire des Variations des Egliſes Reformées* as relates to the Engliſh Reformation. You may be furniſhed with an acute and judicious Anſwer, which came forth, with the uſual Spirit of the learned Dr. Trap, in the Year 1727. — I muſt not omit to mention one Book more, which is perhaps the moſt ſcurrilous and lying Libel that ever appeared in the World; I mean *England's Reformation*, by *Thomas Ward*. It conſiſts of four Canto's, in Doggrel Hudibraſtick Verſe; it is a virulent Satire upon the Reformation, and is calculated to do more Miſchief than all the Roman Catechiſms and Expoſitions, as Ridicule and Buffoonery are the beſt

of great Diſingenuity and Injuſtice in their Treatment of *ours*. They well know, that the ſureſt and ſhorteſt Way to recommend Popery is by diſcrediting the Reformation. They always ſuppoſe, that our Religion had no Exiſtence before that Æra, and conſtantly affect to call theirs the *Old*, the *Antient* Religion; though the famous Reply of Sir *Henry Wotton* ſets this Matter very concisely in its true Light; who, being aſked by a Romiſh Prieſt, "Where was your Religion to "be found before Luther?" made him this Anſwer, "My Religion was to be found then, "where your Religion is not to be found "now,—in the Doctrines of *Chriſt*, and the "Writings of the Apoſtles and Evangeliſts." This Artifice they muſt not part with: For they are ſenſible, that the Scriptures, with all their ſubtle and laboured Interpretations, are not ſo favourable to their Cauſe as they could

beſt Vehicle for bold and impudent Falſehoods, by which alone the Church of *England* can ſuffer Diſgrace; and as they are better adapted to the Taſte and Capacity of the common People than Works of a more ſerious Turn. In a Converſation I had ſome few Years ago with a young Convert, who had more Zeal than either Knowledge or Diſcretion, he repeated to me ſome Verſes out of this ſcandalous Book, with an Air of Confidence, as if they had been of unqueſtionable Authority.

could wish? And Church History, let them falsify and distort it as much as they can, discovers the Novelty of their Religion; fixes the precise Times when every one of their peculiar Doctrines took its Rise, and shews with what Views, upon what Occasions, against what Opposition, and with what Artifices or over-bearing Power, they were all finally established. This, by the way, shews the Necessity of a Protestant Clergyman's being well acquainted with the History of Popery; as the Proofs of its not being the Catholick Religion, but a novel Institution, may thereby be demonstrated by Facts; and its Pretences to Antiquity and utterly overthrown by the incontestible Evidence of the Dates of its Rise, and Growth, and Maturity.

But in particular, every English Divine ought to be thoroughly versed in the History of the Reformation, especially that of our own National Church: For, as I have observed, it is chiefly against the Reformation that our Adversaries erect their Batteries; attacking it both in its *Rise* and *Progress*. They insinuate to their Pupils, and those whom they would pervert, that that System of Religion could not have its Origin from Heaven,

which took its Riſe from the Paſſions and Luſt of ſo bad a Man as K. Henry the VIII^th^, and gained its Eſtabliſhment by what they call Sacrilege, and by the wicked Intrigues of Men the moſt irreligious and abandoned that ever lived. For ſuch is the light in which they repreſent not only the Princes and Governors of the Realm, but the Archbiſhops and Biſhops, and all the venerable Fathers and Doctors, to whoſe Piety, Learning and Zeal, we are indebted for the Reſtoration of Primitive Apoſtolical Chriſtianity. It would take up more Time than I can allow myſelf, to expoſe the Illiberality, Falſhood and Wickedneſs of theſe infamous Aſſertions and Suggeſtions. A due Obſervation upon the Proceedings of the Divine Providence will ſhew, that evil Motives and Deſigns in bad Men have ſometimes been the Occaſion of the greateſt and moſt beneficial Events. But after all, the Character of King Henry is not to be taken from the Repreſentations of Prieſts and Jeſuits: Much better Men, even of their own Communion, and who were much more acquainted with the Affairs of thoſe Times, ſpeak of him in a different Manner. I appeal in this Matter to *Thuanus*, as an Hiſtorian of far better Credit than *Sanders*. But what

Part

Part had this King in the Reformation? He only paved the Way for it, by throwing off the Pope's Supremacy; in other Reſpects, he was *the ſtrenuous Defender of the Romiſh Faith.* And as to the Article of Supremacy, the Hiſtory of this Realm and authentick Records will prove, that many others of our Popiſh Kings, oftentimes, as reſolutely and fully aſſerted their Right of Independency upon the Pope, in Cauſes and over Perſons Eccleſiaſtical as well as Civil, as did Harry the VIII^th^ himſelf. And this Right has frequently been aſſerted from the Time of the Conqueſt down to the Reformation, to be inherent in the Imperial Crown of this Kingdom, by Councils compoſed both of Prelates and Nobility, and by the three Eſtates of the Realm aſſembled in Parliament. This has been evinced beyond a poſſibility of Contradiction, in two learned and curious Tracts, called, *England's Independency upon the Papal Power, Hiſtorically and Judicially ſtated; by Sir John Davis, Attorney General in Ireland, and Sir Edward Coke, Lord Chief Juſtice in England; ſelected from their greater Volumes, and publiſhed, with a Preface, by Sir John Pettus, in* 1764.

The Variations made, after the Reformation was first set on foot, before the Articles and Liturgy of the Church of *England* were finally settled, though these are turned into one of the principal Accusations against it, are in truth its real Praise. To weed out the Tares without plucking up the Wheat by the Roots was a Work that required Caution, Prudence and Time. And to compleat it at last in such a Manner, as to secure all the Scriptural and Fundamental Doctrines of Christanity, (which, if the Tenets peculiar to Popery are excluded, our Adversaries themselves cannot deny to have been done) must effectually silence all the little Cavils and Objections that are merely drawn from the difficulty of an undertaking, obstructed by the powerful Operation of inveterate Prejudice, and of different Passions, Interests and Opinions.

As to the Characters of our Reformers, they can only be injured by Misrepresentation; and the authentick Memoirs of those Times, which faithfully record their Principles, their Lives and their Deaths, do abundantly vindicate them from every injurious Aspersion. But I pursue this Topic no farther: My chief Aim was to convince you,

how

how much it concerns every Clergyman of the Church of *England* to be acquainted with the Popiſh Cavils againſt the Proteſtant Account of the Reformation; that he may be able, if he is called upon, to defend it upon ſure Grounds and well-ſupported Authority, againſt Artifice, Calumny and Falſhood.

I ſhall now mention another Artifice, which the Papiſts often make uſe of, when they think it more expedient to give up any particular Doctrines than to defend them. When we charge them with holding many erroneous and even wicked Tenets, ſubverſive both of Religion and Morality; and when we ſupport this Charge, by producing the Paſſages expreſſly containing them from Writers of great Eminence, whoſe Works have been circulated through all Popiſh Countries without any Prohibition or Cenſure of the See of *Rome*; they, notwithſtanding, evade this Charge, by declaring, That they are not bound to receive or vindicate the Tenets of any particular Doctors of their Communion; and that they admit nothing as conſtituent Parts of the Roman Catholick Faith or Doctrine, which is not univerſally received by the whole Roman Catholick Church. Thus any particular Members of it can, in Profeſ-

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ſion, get clear of the Abſurdity, Immorality and Impiety of many offenſive Doctrines, though they may at the ſame Time ſecretly retain what they are allowed publickly to diſavow.

Nay, what is more: By the Help of Jeſuitical Evaſion, they can occaſionally deny that they hold a capital Doctrine, which we all know they do and muſt hold, as the Diſbelief of it is laid under an Anathema by the Council of *Trent*. Their Motive to this is a crafty deſign to diſguiſe thoſe Features of their Religion, which are moſt likely to offend the Eyes of Proteſtants. I have heard more than one of that Communion complain, That we *falſely* tax them with great Uncharitableneſs, when we affirm it to be their Perſuaſion, that no one can be ſaved out of the Pale of the holy Roman Catholick Church[c]. And how do they evade this Charge? Why, by mentally excepting the

[c] I could not underſtand how any Papiſt would venture to give up a Doctrine, which is made uſe of as one of the chief Motives for the Converſion of Proteſtants, till I found the Explanation, which I have here given, in *Arnold's Letters*, containing a remarkable Account of his Converſion to Popery, and Re-converſion, publiſhed about ſeven or eight Years ago; which I would recommend to the Peruſal of every Proteſtant Reader.

Caſe

Caſe of invincible Ignorance. Here ſeems to be a Place of Refuge and Security left for many an illiterate well-meaning Proteſtant at leaſt. But in truth they have no Benefit from the Exception. For this ſeeming Indulgence, when they think proper to explain it, can reach no Proteſtant of this Country; as they allow none to be within the Caſe of invincible Ignorance, who might have had an Opportunity, ſome Time or other in their Lives, if they had diligently ſought it, of reading any Book, or converſing with any Perſon, that might have explained to them the Grounds and Doctrines of the Romiſh Faith. Such is the Chicanery and Treachery of Popiſh Charity!

Akin to this is another Subterfuge which I ſhall mention. There is nothing more ſhocking to the Underſtanding of a Proteſtant, than the Power which we ſuppoſe to be claimed by the Pope, of diſpenſing not only with the poſitive Inſtitutions of Religion, but even with its Moral Obligations, in Caſes wherein the Church may receive any notable Advantages thereby. This Power has certainly been claimed, and often exerciſed by the Popes; and is expreſſly veſted in them, in the moſt abſolute and plenary Manner, by

many

many of their Canoniſts. Yet, converſe with the Papiſts of this Country, and they will tell you, That they acknowledge no Authority to be in the Pope, or any other Perſons whatſoever, of diſpenſing with any Moral Obligation, or Duty of any Kind that has the Sanction of a Divine Command. And they particularly inſtance in the Caſe of Oaths; it having been often objected to them by Proteſtants, that the Pope can, by virtue of the Plenitude of his Apoſtolical Power, releaſe the Subjects of an Heretical Prince from their Allegiance, though bound upon their Conſciences by the moſt ſolemn and ſacred Ties. He certainly has done this, and in this Kingdom too: But it is a Claim which, it ſeems, at preſent, it is not prudent to inſiſt upon. Were it entirely given up, yet a Proteſtant Government would thence derive no greater Advantage or Security. The Pope has no occaſion to diſpenſe with an Oath that is eſſentially void in itſelf. All that he has to do is, if Circumſtances ſhould require, to abſolve his Subjects from the Sin of having taken ſuch an Oath: But what Neceſſity is there to releaſe them from an Obligation which never could be created? That this is the true State of the Caſe will appear from the Words

of

of Pope *Clement* XI^th^, in the *Epiſtolæ & Brevia* of that Pontiff, publiſhed at Rome no longer ago than the Year 1724, as you may read them in the 2d Tome, p. 179. He there declares, in theſe ſtrong and remarkable Terms, That "*All Stipulations made in any "Caſe whatſoever, by Catholicks, in Favour of "Proteſtants, are utterly null and void from "the Beginning, whenever they are prejudicial "in any Manner, or the leaſt Degree, to the "Catholick Faith, the Salvation of Souls, or "to any Rights of the Church whatſoever, "even though ſuch Engagements have been "often ratified and confirmed by Oath.*" See *Archbiſhop Secker's Sermons, Vol.* I. *Serm.* 4.

I believe by this Time you are convinced, that ſomething more is requiſite to be known and attended to by us, than the bare State of the Controverſy, and the Management of the Argument in the uſual Way of Polemical Writing, in the Concerns we may have with Popiſh Diſputants. We muſt be acquainted with their Shifts and Evaſions, their Subterfuges and Diſguiſes; of which I have produced ſome Examples only, to give you a Specimen of their Art in Sophiſtry and Chicanery: An Art, which the Jeſuits eſpecially have cultivated with more Acuteneſs, Aſſi-

duity and Succeſs, than ever was done by any Set of Men upon Earth. No wonder they ſhould exerciſe it againſt Proteſtants, when they have employed it, as the Intereſt of their Society required, even againſt the Pope himſelf. This appears by their Tranſactions in China, where, by playing upon Words, they deſtroyed the Force and Meaning of the Papal Bulls; and, by declaring religious Oblations ſolemnly made to the Dead to be no more than a Civil Ceremony, they have actually reconciled, in their pretended Converſions, the Rites of Chriſtianity and Paganiſm [d]. Theſe are the Men who can adapt the Doctrines of Popery to Times, Places and Perſons; and can form a Syſtem of Morality, as well as Religion, ſuited to the different Characters and Tempers of their Diſciples in the different Situations of Life. And theſe are the Men, who, in this Country, as well as in many other, have the principal Direction and Management of the Popiſh Cauſe. They are the Maſter-Spring in the Machine, which ſets in Motion all the inferior and ſubordinate Parts of it. What Opi-

[d] See a ſhort but very ingenious *Account of the Tranſactions of the Jeſuits in China*, by *Moſheim*, Profeſſor in the Univerſity of *Gottingen*.

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nion is entertained of them, even in Popiſh Countries, ſome late Events have declared to all the World. And as the State of the Caſe has lately been publiſhed in *France*[e], which was the Occaſion of the Abolition of their Order in that Country, wherein it is demonſtrated, that their Inſtitution is eſſentially repugnant to, and utterly irreconcilable with the fundamental Conſtitutions of that Kingdom; it may perhaps, at ſome convenient Time, give occaſion to the thinking of ſome prudent and ſalutary Regulations at Home. The Papiſts are deſirous of a Repeal or Alteration of the Penal Laws as they now ſtand in force againſt them. We, as well as they, have reaſon to wiſh that ſomething might be done in this Matter. And indeed, I cannot but think, (and my Opinion in the Caſe is not ſingular) that the Safety, as well as Reputation, of this Proteſtant Government might be better conſulted, (were wiſe and cool Heads to form the Scheme) by granting the Papiſts a Toleration *by Law*, than by allowing them that which they at preſent enjoy *againſt Law*. But this is the Province of the Legiſlature: Ours is,

[e] Vid. *Memoire à Conſulter, — Paris* 1761. printed by the King's Printer, and ſigned by a great Number of the principal Advocates in France.

to

to detect their Sophiſtry, to oppoſe their Errors by Argument, and fruſtrate their Attempts by Prudence. That I might give ſome little Aſſiſtance in this neceſſary Work, I have laid before you ſuch Reflections as may be of uſe to put you upon your Guard, and arm you with ſome farther Security, againſt thoſe Arts, by which the Intereſts of the Romiſh Church, according to the Plan of Jeſuitical Craft, are known to be promoted and enlarged.

THE END.

A CHARGE

Delivered to the

CLERGY

OF THE

DIOCESE OF *WORCESTER*

In the Year 1766.

Erratum, Charge II. p. 2. l. 15.

For *Clergy of England*, read *Clergy of the Church of England.*

Reverend Brethren,

THERE cannot be a more evident Truth, than that the Succeſs of the Miniſters of the Goſpel in the Diſcharge of their Duty greatly depends upon the good Opinion conceived of them by the People committed to their Care. No wonder then, if the open and profeſſed Adverſaries of Chriſtianity, in their attacks upon its Doctrines, have conſtantly endeavoured to leſſen the Characters of the Clergy by Invective or Ridicule. Nor is it more to be wondered at, if the Zealots of the Church of *Rome* in their Oppoſition to the Doctrines of the Church of *England*, have all along been very ſevere upon the Reputation of the Teachers and Defenders of them, well knowing that they cannot more effectually weaken or diſfigure the goodly Fabrick of this Proteſtant Church, than by impairing and defacing the Pillars that ſupport it. In conſequence of this Policy, the Deiſts have repreſented the Chriſtian Clergy of all Denominations as artfull and crafty Men, who had Skill to contrive, and

Addreſs to ſupport a ſyſtem, as it were of Enchantment, by which the reſt of Mankind are held in Fetters. The Enemies of the Reformation have repreſented the Reformers to have been worldly-minded, ambitious, time-ſerving Men; and pretend that their Succeſſors have ever ſince their Defection from Popery trod in the ſame Steps, ſacrificing their Conſcience and the eſſential Powers and Intereſts of the Church to ſecular Conſiderations and Views. The frequent and full Confutation of theſe Calumnies has not prevented the Repetition of them. But neither of theſe Adverſaries have ever ſuppoſed that the Clergy of *England* in general have wanted Senſe or Sagacity to underſtand its Inſtitutes — that they were ignorant of the Nature of that very Religion they were commiſſioned to preach — or had not Ability and Honeſty to explain and inforce the Doctrines and Duties of it, ſo as to give their Hearers any juſt notion of the Faith and Life of a Chriſtian, according to the Principles of their own Syſtem. The wonderfull Diſcovery of theſe Defects was reſerved for ſome of our own Order; whoſe invidious Cenſures of their Brethren, ſo far as they can gain Credit, muſt render our beſt Endeavours in the Diſcharge of our Duty ineffectual and fruitleſs

fruitleſs. In truth, were their Miſrepreſentations generally to take effect, we ſhould have no Duty to diſcharge, for we ſhould have no Flock to feed. For where ſhould Men go, but to thoſe who, if you believe them, have the Words of eternal Life — who alone have the Keys of Knowledge and the Keys of Heaven — who have an unlimited Commiſſion to preach the Goſpel — and who being under the eſpecial Direction of the Divine Spirit, can preach it to all that hear them gladly, with Power and Effect? Theſe are extraordinary Pretenſions, and will accordingly require extraordinary Evidence to ſupport them. Till that can be produced, I ſhall take the Liberty to examine them by the only Evidence by which they can fairly be tried—the Evidence of the Goſpel. And I ſhall firſt begin with their Commiſſion.

It is well known, that every Perſon who is admitted into holy Orders does, at the Time of his Ordination, in the moſt ſolemn and reverential Manner, in the preſence of God and the Congregation, make certain Declarations relative to the Nature of his Calling, and enter into certain Engagements for the due and regular Performance of his Office. He declares, "that he thinks in his Heart that

" he is truly called, according to the Will of " our Lord *Jeſus Chriſt*, and the Order of this " Church of *England*, to the Miniſtry where- " unto he is appointed." He binds himſelf to Obedience " to the Ordinary and the chief " Miniſters of the Church to whom the Charge " and Government over him is given" in all matters of Diſcipline, to which their Authority, in the Execution of the Laws of the Church, extends. He promiſes " to give " faithful Diligence in the Miniſtration of the " Doctrine and Sacraments and Diſcipline of " *Chriſt*, as this Church and Realm hath re- " ceived the ſame; and to inſtruct the People " *committed to his Care and Charge* both by " publick and private Monitions and Exhorta- " tions." After he has ſatisfied the Enquiries of the Church, and bound his Conſcience with the moſt determinate and ſacred Obligations, he receives Authority, by the Impoſition of Hands, if he be made a Deacon, " to read " the Goſpel in the Church of God, and to " preach the ſame, with the Licence of the " Biſhop himſelf:" Or, if he be made a Prieſt, " to preach the Word of God, and to miniſter " the holy Sacraments, *in the Congregation* " *where he ſhall be lawfully appointed to ſerve.*" It is evident therefore that the Exerciſe of the

the miniſterial Office is limited, in the very Grant of it, to certain Places and Diſtricts — that theſe ſeveral Diſtricts are to be defined and ſet forth to particular Miniſters by the Laws of the Church and Realm — that this Allotment and Diſtribution of them for the Sake of Regularity and Order is agreeable to the Will of our Lord *Jeſus Chriſt* — and that no Perſon, who takes upon himſelf this Office, has any Commiſſion whatſoever granted him for the Exerciſe of it, but under this juſt and reaſonable limitation. The Declarations of the Church in this Caſe are plain and deciſive; the Obligations it lays upon us are evident and ſtrong; and every Clergyman of the Church of *England* has, in the moſt ſolemn Manner, ſtipulated and vowed Obedience. Now ſhould any of the miniſterial Order, notwithſtanding all this, think himſelf at Liberty to break through the Ordinances which are thus made by lawful Authority, and which he himſelf originally ſubmitted to as a Condition inſeparable from the Execution of his Office at the very Time he received it —— Should he ſhew a Diſregard for the Governors of the Church and hold their Authority in Contempt — Should he preſume to exerciſe his Function without any regular Appointment,

ment, and go, as a Miniſter of the Goſpel, not only where he has not been ſent, but where he has been forbid to go, and where he has himſelf promiſed and engaged not to go—What muſt we think—what muſt we ſay, of the good Faith and Religion of ſuch Perſons? But let us hear what they ſay for themſelves: —Why truly this:—that the ſtated Miniſters of the Church do not in their publick Diſcourſes inſtruct their Congregations in the true Principles of Chriſtianity, and the Saving Truths of the Goſpel—that they are not ſufficiently attentive to their Cure of Souls in practiſing the Duty of private Admonition and Exhortation—that it is a matter of Charity, to correct their Errours and ſupply their Defects—that works of Charity are to take place of external Ordinances—and that they are perſuaded, that in the Caſe before us they act agreeably to the will of God, and under the Sanction and Direction of his Holy Spirit, from the inward Conviction of their own Minds, and the concurrent Atteſtation of the ſalutary Effects which attend their Labours. All theſe Points will regularly fall under our Conſideration in the Progreſs of this Diſcourſe. I ſhall at preſent reſt this Matter upon the Authority

thority and Example of St. *Paul*. He was doubtleſs an inſpired Apoſtle: He was, as ſuch, a Biſhop at large of the Catholick or univerſal Church of Chriſt: No one more abounded in Zeal, or in Charity for the Souls of Men: There might be falſe and negligent Teachers in ſome of the Churches that were planted by other Apoſtles, as he complains there were in thoſe that had been planted by himſelf: Notwithſtanding all this, how cautious do we find him of ever entering into other Men's Provinces, and Labours? He writes to the *Romans*, "So I have ſtrived to preach "the Goſpel, not where Chriſt was named, "leſt I ſhould build upon another Man's foun-"dation." *Rom.* 5. 20. And he writes ſtill more explicitly to the *Corinthians*, in the 10th Chapter of his Second Epiſtle, telling them, "that he will not boaſt of Things without "his Meaſure, but according to the Meaſure "of the Rule, κατὰ τὸ μέτρον τοῦ κανόνος[a]," according to the Limitation of the Line or Diſtrict, which God had diſtributed or divided to him; which he ſays reached even to them,

[a] Κανὼν eſt Funis per quem Agrimenſores cuique Poſſeſſori partes terrarum aſſignant. *Grot.* Præſcriptum Prædicationis limitem ſeu terminum ſignificat, ſumptâ, ut *Chryſoſtomus* indicat, ab Agricolis Vineam diſtribuentibus Metaphorâ. *Zeger.*

and

and hopes, that by his Succeſs among them, the Faith would ſtill be more abundantly enlarged by his Preaching, yet according to, or within his Κάνων. And that they might not miſtake his meaning *about things without his meaſure*, he explains it by an equivalent Expreſſion, that is, of "other Men's Labours," and of "things within another Man's Line" or Diſtrict. He had before, in his Firſt Epiſtle to the ſame Converts, obſerved and cenſured the practice of different Teachers ſetting themſelves up independently of one another in the ſame Church. The Effect of it was, that it divided the Congregation; deſtroyed Unity of Sentiment and Affection; and was the Occaſion of Competitions, Heats and Animoſities. While one profeſſed himſelf to be a [a] Follower of *Paul*, another of *Apollos*, and another of *Cephas*, *Chriſt*, he tells them, *was divided*, nor were they *perfectly joined together* as they ought to be, *in the ſame Mind and in the ſame Judgment*. Indeed in the Nature of Things, nothing can follow from this Practice, but Diſſention and Diſunion; Pride and

[a] Alii ergo *Corinthi* ab *Apollo* inſtituti poſt Pauli abitum, alii ab ipſo Paulo, alii qui è Judæâ venerant a Petro, ſub illis nominibus alia atque alia dogmata tradebant. *Grot. in loc.*

Love

Love of Pre-eminence in the Teachers; an over-weaning Opinion in the People of ſome of them, and a Contempt of others; ſelf-ſecurity, as to themſelves, and an uncharitable Judgment of the ſpiritual State of the whole Chriſtian World beſides. I cannot better conclude my Remarks upon this Subject, than by applying to it the Words of the judicious Mr. *Hooker*. "They who thruſt themſelves "into Functions beſide their Place, and over-"boldly intermeddle with Duties whereof no "Charge was ever given them, or in any thing "exceed the compaſs of their own Order, do "as much as in them lieth to diſſolve that "Order which is the Harmony of God's "Church." Eccl. Polit. L. 5.

I ſhall now proceed to examine the Pretences for this Irregularity in our new Teachers, and ſhall in the firſt Place enquire into that of their preaching the Doctrines of the Goſpel in greater Truth and Purity, than they are generally taught by the regular appointed Miniſters of the Church. Now the Doctrines wherein we are ſuppoſed to be more eſpecially erroneous or defective are thoſe which relate to Faith and Grace. "In our Notions and Ex-"planations of the former, it ſeems, we uſually "attribute too little to Faith, and too much to

"Morality or good Works. We do not preach "up *Juſtification by Faith only.*" In their Judgment of Things perhaps we may not; but in the Scripture Senſe of this fundamental Doctrine, as it is truly received in our own Church, I humbly preſume we do. In preaching to the People the primary Chriſtian Doctrine of Man's Redemption from the Miſeries of Sin and Death to a State of Happineſs in Life eternal, can they name any one Clergyman of the Church of England, that ever attributed this great Bleſſing to any other Cauſe, than that of the free and undeſerved Mercy of God, vouchſafed to us for the Sake of the Merits, and through the Sacrifice and Mediation of our bleſſed Lord and Saviour *Jeſus Chriſt*? Do we not conſtantly declare, that our Sins are forgiven us, and that we are juſtified, or accepted as Righteous, and hope to receive the Reward of the Righteous Man, for his Righteouſneſs only which is imputed to us, and not for own? and that the Medium or Means, whereby the perfect Righteouſneſs of *Chriſt* is imputed to us for our Salvation, is Faith; without which we can have no part in the Redemption which he has purchaſed for us with his Blood? Do we not tell them, that Faith in *Chriſt* imports a firm Belief in him,

him; and a willing acceptance of him, as the true Saviour of the World, in all the Offices of his mediatorial Character? that, as our great high Priest, he has made the Atonement for our Transgressions, and pleads for us by his unwearied Intercession at the Throne of Grace? that, as a Prophet, he has fully revealed to us the whole Counsel and Will of God in the great Mystery of our Redemption? and that for the Regulation of our Lives and Conduct, he has given us Laws, as our Lord and King, which we are bound to obey? The Doctrine of our Redemption being thus established upon the meritorious Sacrifice of *Christ* alone, and Faith in his Blood being asserted as the Means whereby the Benefits of that Sacrifice are effectually conveyed to us, we then proceed, as the Order of Things requires we should do, to shew the Necessity of Repentance, and of good Works; by the former of which we understand such a Remorse and Sorrow for our Sins as produces a Reformation of Manners, and by the latter, the Conformity of our Actions to the moral Law of God. And we teach our People, as the Scriptures have taught us, that these are the natural Fruits and the only sure Evidence of a truly Christian Faith. For if we truly believe

in *Chriſt*, we muſt receive him in all the Offices of his Mediation. But if we refuſe to obey his Laws, we renounce our Allegiance, and do not acknowledge him to be our Lawgiver and King; nor will he acknowledge us for his Subjects. If we lay great Streſs upon the practical Duties of Religion, it is no more than our Saviour himſelf has done; for all that he did, and all that he ſuffered for us, was in order to deſtroy the Dominion of Sin and to eſtabliſh the Kingdom of Virtue and Righteouſneſs; to purchaſe to himſelf a peculiar People zealous of good Works. We cannot therefore more effectually preach the Goſpel, than when we preach Morality upon the Motives of the Goſpel; and we execute our Commiſſion in the beſt manner, as faithfull Diſpenſers of the Word and Doctrine, when we inſtruct our Hearers in the ſpeculative Truths of Revelation, in ſuch a manner as to ſhew the influence they ought to have upon it's practical Duties; without the performance of which our Faith is vain, we are yet in our Sins, and ſhall have no part in the Death or Reſurrection of *Chriſt*.

I truſt and am perſuaded, that this is in general the Plan of Doctrine on theſe points explained and inforced in the Diſcourſes of

the regular Miniſters of the Church. Why then are theſe Attempts to draw away their Congregations from them by the pretence of more edifying Inſtruction from the Mouth of Strangers; who, if they preach the ſame Doctrines, cannot ſurely be heard to more Advantage than their own Paſtors; and if they preach different Doctrines, I am ſure they are not fit to be heard at all?

But let us go on to examine the Charge brought againſt us with reſpect to our Explanations of the Doctrines of Grace. And we are very ready to acknowledge, that it is not our Cuſtom to perplex our Hearers with the nice Diſtinctions and intricate Diſputes that have embarraſſed this Subject; it is ſufficient for us and for them, if, not being wiſe beyond what is written, we lay before them the general Doctrines of Scripture on this Point, as they are received in the Articles of our own Church; avoiding, after the Example of our beſt and moſt able Divines, a too lax or too rigid an Interpretation of them. We tell our People then, what we apprehend *Chriſt* and his Apoſtles have told us, that we can never arrive at the true Knowledge of *Chriſt*, nor to that perfection of Life which is required in all Chriſtians, but by the Aſſiſt-

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ance, Direction, and Guidance of the holy Spirit of God: That it is this which opens our Underſtanding to the Reception of Divine Truths, and ſubdues our Will to an Obedience to the Divine Laws. We ſay notwithſtanding, that God, in the communication of his Spirit, deals with us as rational and free Agents; and that whatever additional Strength he may give us in the uſe of our Faculties, he does not take away the Faculties themſelves from us, nor ſuperſede the Uſe of them. Becauſe *God worketh in us both to will and to do*, is no Reaſon why we ſhould ſit ſtill in a ſtate of Indolence or Quietiſm, and do nothing for ourſelves, but it is the very Reaſon given by the Apoſtle why we ſhould endeavour *to work out our own Salvation*. And ſince by our own natural Strength and Power we cannot make the leaſt Advances in this great Work, do we not therefore often and earneſtly importune our Hearers, that they would by conſtant and fervent Prayer humbly implore the Aſſiſtance of the Divine Spirit of Grace — to enlighten their Underſtanding, direct their Wills, and invigorate their Weakneſs? For though we can do nothing, as of ourſelves, that is available to Salvation, yet we can do every thing that is required of us to that End *through Chriſt*

Christ who strengthens us. Do we not admonish and intreat them to set a watchfull Guard over themselves, and not to suffer evil and corrupt Affections to dwell in their Hearts, in order to prepare a fit habitation for the residence of the Spirit, who will not make his Abode in the Mansions of Unrighteousness and Sin? Are we not authorized to tell them, that, where he once gains a friendly Admission, he will gradually improve the Christian in all Christian Graces — for we read, that *we may grow in Grace?* that they are not to expect that he will force himself upon them, whether they will, or not — for we are told by an Apostle *that he may be resisted*; nor imagine that they cannot stifle his Operations — for we are told by the same Authority, *that he may be quenched?* We do not pretend to explain the Mode or Manner of his Operation upon Men's Hearts and Minds, for the Scriptures have no where explained it to us; or to know the Beginning, Progress, Measure or Duration of his Influence; because our Saviour told *Nicodemus* they are not to be known by us, any more than we can account for the *natural* πνεῦμα, for the gentle Breathings of the Wind or Air, which are only discovered to us by their refreshing Motion and

sensible

ſenſible Effects. We ſay therefore, and we apprehend that we are juſtified by the higheſt Authority in ſo ſaying, that the Operations of the Spirit are not violent and tempeſtuous, agitating the whole human Frame and throwing it into Convulſions, like the Diſpoſſeſſion of a Demoniac; nor are they ever attended with ſuch Derelictions, Terrors, Deſpairings, Struggles and Pangs, as are almoſt equal to the Torments of Hell — but that they are as gentle and peaceable in their Nature as they are in their Effects, and that they cannot with certainty be diſcovered any other way than by the Fruits which they produce. Does any one deſire to know, what Evidence he can have of his being led by the Spirit — we do not refer him to the paſſionate Emotions of an over-heated Imagination or Enthuſiaſtick Phrenſy, but to the cool and calm Deliberations of ſound Reaſon, and to the ſober Joys of a Mind that is at Peace with God and with itſelf. If he believes in the Lord *Jeſus Chriſt* with all his Heart, and relies ſolely upon his Merits for the Remiſſion of his Sins, and his Acceptance with God; — if he ſincerely deſires to do God's Will, and takes a Delight in doing it; — if he is punctual and regular in the Diſcharge of the Duties of his Religion;

gion; — if he keeps himſelf clear from preſumptuous and habitual Sins, and guards himſelf as much as poſſible from thoſe of Infirmity and Surprize, and is grieved and penitent on the commiſſion of them; — if upon an impartial Review of his preſent State his Conſcience condemns him not, he feels no guilty Upbraidings and Remorſe, but is full of Conſolation and holy Hope—we may then venture to pronounce, from the ſureſt Evidence, that he is guided by the Spirit of God, and is in a State of Grace. But at the ſame Time we think it neceſſary to give him this Caution — "Let him that thinketh," however truly he may think, "that he ſtandeth, "take heed leſt he fall." And the Scriptures ſupply us with a very good Reaſon for giving this Caution; for if they repreſent this Life, in every Stage of it, as they certainly do, to be a State of Trial and Probation, it is not poſſible that it can be a State of abſolute Security. And they who take upon them to give this Security, and flatter their Diſciples with an impoſſibility of their committing Sin or falling from Grace, are like thoſe Empirics, who pretend to alter the conſtitutional Principles of human Nature, and to have infallible Remedies for incurable Diſeaſes.

The Time will not permit me to enter into the Examination of ſome other particular Doctrines, the uſual expoſition of which by the regular Paſtors of our Church is not the leſs agreeable to Scripture for being different from that of our new ſelf-enlightned Teachers: One however I ſhall beg leave briefly to take Notice of, as it is connected with the Subject we have been upon, and that is the Doctrine of Regeneration or the New-birth. Now we think that we preach the true Chriſtian Doctrine upon this Point, when we tell our People, what St. *Paul* told *Titus*[a], that it conſiſts in a Change of State and a Renovation of Heart; which are effected by the Waſhing of Baptiſm, and by the Renewing of the Holy Ghoſt. By the former, we are at once intitled to all the Privileges of the Goſpel-Covenant; and Regeneration, in this Senſe, as it implies a Change from the original State of Nature to a new State of Grace, is the Effect of a ſingle Act, and is inſtantaneous. We own, it has been ſo in the other Senſe of it, as it denotes a Change of Heart; and by

[a] Ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου; *Tit.* 3. 5. In Lavacro Baptiſmi ponitur altera pars Novæ Nativitatis, altera in Renovatione Spiritus ſancti. *V. Grot.*

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the extraordinary Grace of God it may be ſo again, in the ſudden Converſion of an Unbeliever, or the ſtopping a Sinner ſhort in his Career. But we ſay likewiſe, that this is not the ordinary Method of God's Proceedings with thoſe that have been regenerated by Baptiſm — that the Puriſication of the Heart is a gradual Work — that the Chriſtian Life is progreſſive — and that we may dayly gain Strength and advance more and more in Faith, Knowledge and Virtue: Otherwiſe St. *Paul* would not have repreſented ſome of his new Converts the *Epheſians*, whom he yet ſuppoſes to be regenerate, to be ſtill like Children, wavering in their Principles and unſettled in their Faith and Practiſe; nor would there have been any Senſe in the Suppoſition that they might gradually *grow up unto Chriſt, till they came up*, from an Infant-State, *to a perfect Man, to the Meaſure of the Stature of the Fullneſs of Chriſt.*

If the new Teachers urge the boaſted Effects of their Labours as a Proof of the Atteſtation of the Spirit to their Adminiſtration and Doctrines, we know that we are commanded to try the Spirit, whether it be of God, before we admit this Plea. Now all Pretences to the extraordinary Direction and Aſ-

ſiſtance of the Divine Spirit muſt be rejected as falſe, and Perſuaſions of the Reality of it muſt be deluſive, where the Order of the Church is manifeſtly violated, and Doctrines are taught which are not conſonant to the Analogy of Faith. We are forbid, in this caſe, to admit the Evidence even of an Angel from Heaven; much more, the Evidence of Enthuſiaſm, or that, which if allowed, is no Proof that the Spirit bears witneſs to their Preaching. That they draw Multitudes of Men and Women after them into Fields and Barns and Tabernacles and Churches — that they ſpeak with Power, and are heard to a great Diſtance with the moſt ſilent and reverent Attention — that their Preaching ſinks into the Hearts of their Hearers, and is ecchoed back to them in Lamentations, Sighs and Groans — that many forſake all to follow them, and are ſo intent upon their Spiritual Concerns, as even to neglect their Families and the Duties of their reſpective Callings — that Regeneration is the viſible Effect of their Labours, being often attended with the Pangs of a Woman in Travail; and that their Converts are ſo ſure of it, that they can name the very Inſtant when they received the Holy Ghoſt: — All theſe are very far from being

certain

certain Proofs of their having received either their Miſſion or their Doctrines from God. For we know, that Spiritual Pride, Enthuſiaſm or Craft have produced irregular Teachers, who have led the People greatly aſtray by pretending to inſtruct them in the Way of God more perfectly — that a ſanctified Deportment, though not accompanied with the ſtricteſt Regard to Morality; pretences to an extraordinary Degree of Illumination, and Novelty in Doctrine and in the Mode of Preaching have drawn great Multitudes after them — that the common People are more apt to give Ear to paſſionate Effuſions, be they ever ſo wild and incoherent, than to ſenſible and ſober Diſcourſes; and are more attracted by Addreſſes to their Imagination than their Reaſon — that they liſten with Eagerneſs to thoſe, who have a compendious way of making their Calling and Election ſtedfaſt, and run with Haſte to ſuch Spiritual Offices as can inſure their Salvation — that Groans and violent Agitations ſhew indeed the Paſſions to be ſtrongly moved, but are not ſure or neceſſary Evidences of the true Converſion of a Sinner; becauſe the Religion that riſes only with the Paſſions will fall with them, and becauſe we do not read that they ever attended

tended thoſe Converſions that were made by the Apoſtles — that when the Imagination is heated, and the Tide of Enthuſiaſm runs high, Men may miſtake natural Feelings for the Impulſes of the Spirit; they may for a while be born aloft on the Billows of Preſumption, but when this Tide ebbs, they may ſoon be ſet faſt in the Quickſands of Deſpair.

The Matters I have now laid before you are very proper to be occaſionally explained, enlarged upon, and inculcated, by thoſe Miniſters eſpecially, whoſe Flocks either have been, or are likely to be broke in upon, by Shepherds who do not enter in at the Door of the Sheepfold, or where they willingly forſake their own Paſtors, to follow Strangers. Theſe Encroachments and Seductions muſt be guarded againſt with all Prudence and Diligence; which will be moſt effectually done by fulfilling thoſe Engagements which you ſolemnly took upon yourſelves at the Time of your Ordination. For you then promiſed, that, by the Grace of God, "you would be "ready with all faithful Diligence to baniſh "and drive away all erroneous and ſtrange "Doctrines, contrary to God's Word; and

"to

"to uſe both publick and private Monitions "and Exhortations, as well to the ſick as to "the whole, within your Cures, as need ſhould "require, and Occaſion ſhould be given: and "that you would be diligent to frame and "faſhion yourſelves and your Families accor-"ding to the Doctrine of *Chriſt*, and to make "both yourſelves and them, as much as in "you lieth, wholeſome Examples and Pat-"terns of the Flock of *Chriſt*." You muſt remember then that your Miniſtry does not entirely conſiſt in performing regularly the publick Offices of the Church with Serioufneſs and Devotion, and in teaching from the Pulpit in the moſt edifying Manner, the Faith and Duties of a Chriſtian; for you ſee, that the uſe of private Admonition and Inſtruction, and the ſtrict Example of a good Life, are equally eſſential to it. Publick Diſcourſes, however judiciouſly compoſed, do not always fall in with the Underſtanding; nor are the Inſtructions they contain always carried away and retained in the Memory of the Hearers; and beſides, what is ſaid in general to all is not ſo likely to be appropriated by every Man to himſelf. This ſhews the uſefulneſs and even Neceſſity of private religious Converſation; wherein

wherein we may accommodate ourſelves to every one's Capacity, and may be better able to rectify their Miſtakes, clear up their Difficulties, ſatisfy their Doubts, cure their Prejudices, and remove every Obſtruction that lies in the way of any particular Duty. Add to this, that Inſtructions of this Kind are received with more Attention and Deference, and as they are looked upon to be Tokens of Kindneſs and Good-Will, are uſually repaid with Confidence, Gratitude and Affection. As to a ſcrupulous Exactneſs of Life, by which we are to abſtain not only from Evil, but from all Appearances of it, not only from what is in it's own Nature offenſive, but from every Thing that may be the Occaſion of Offence —this, I hope, I have no Occaſion to enlarge upon, as you muſt be ſenſible, that without it, our People will form to themſelves, from our Example, looſe Notions of Religion; they will lightly regard the Doctrines we teach, and will be more apt to apply them to our Condemnation, than to their own Improvement.

Theſe two Things I have particularly mentioned, and the greater Streſs is to be laid upon them, becauſe I am perſuaded, that much

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of the Influence, which our irregular Teachers gain upon the Minds of the People, is owing to the appearance of greater Zeal in the Work of their Salvation. They profeſs to give themſelves wholly to this one Thing; are *inſtant in Seaſon and out of Seaſon*, beyond the Apoſtle's Meaning, with thoſe they have the Care of, and thoſe they have not. They not only ſcatter their Inſtructions freely in the wide World, but are likewiſe very aſſiduous in explaining and inforcing their Scheme of Godlineſs, in private Conferences and Converſations with all that will liſten to them. The Luke-warmneſs and Unconcernedneſs that too generally appear in Religious Matters — a too anxious Concern for the World, and an unguarded Compliance with the Manners and Cuſtoms of it — and a fond Purſuit of its Amuſements, Pleaſures and Vanities, — often give them great Advantage in the Cenſures of our Conduct, as rather encouraging theſe Things by our Connivance, perhaps Example, than correcting them by our Reproofs. Where Accuſations of this Kind are well founded, it is Time the Cauſes of them ſhould ceaſe, and that every Occaſion of Scandal ſhould be removed. Great indeed

will be the Reproach, and grievous the Punishment of the appointed Pastors of the Church, if we shew less Concern for and take less Care of our Flocks, than Strangers and Intruders; if we do not use the same Diligence in the Discharge of all the publick and private Offices of our Function, where Duty calls, as they often do, where it does not — if we do not take as much pains to make those committed to our Care, sober-minded Christians, as they do to make many, of whom no Charge was ever given them, Enthusiasts — and if they go before us not only in Diligence and Zeal, but in the Appearances of Sanctity, and a more strict Evangelical Life; which Appearances the World will give Credit to, unless they are falsified by Immoralities of any Kind. But on the contrary, if, being duly sensible of the Importance and Dignity of our Office, we support it in every Respect by a suitable Behaviour — if we are constant in the Discharge both of the publick and private Duties that belong to it — and if we shew an earnest and affectionate Care for the Spiritual Welfare of our Flock, striving to promote it upon all Occasions by Instruction, Admonition, Persuasion,

ſuaſion, and Example — the Inſtances, I am convinced, will be very rare where any of our People will forſake us to run after new Teachers; Eſteem and Reſpect will attend us; the Bleſſing of God will proſper our Labours; and in his due Time, we ſhall reap the Reward of them, in the Salvation of our own Souls and of thoſe committed to our Care.

THE END.

MVSEVM
BRITAN
NICVM